

TARRY ONE FOR ANOTHER.

J. A. RIDENOUR.

In the querist's department of EVANGELIST, No. 32, with other queries we have the following: "Is it in harmony with the word of God, for each member to eat the Communion bread when it is broken to him, or should he tarry until all have a piece broken to them?"

The query is answered as follows: "The word says nothing about it, one way or the other, but to us it would seem more appropriate to tarry one for another."

It seems to me the question is worthy of more consideration than this. There is more in it, perhaps, than we at first thought might believe. There can be but one *right way* of observing any of the ordinances of the church. And the word of the Lord *does*, in my judgment, settle this question.

Both Matthew and Mark say that Jesus broke the bread and gave to the disciples, saying, "Take eat," and I believe they did just what he told them to do, no more nor less. The custom of laying the bread on the table, until all the members have a piece broken to them, originated with the Dunkard church and its observance, so far as I am informed, is wholly confined to that church and its branches.

When Jesus said of the cup, "Drink ye all of it," they evidently drank one after another as it passed around the table. And if they did what he said they should do, in the same manner they ate the bread as it was broken, from one to another around the table. There can be no better reason given for all eating at the same instant, than can be given that all should drink of the cup at the same instant. Whatever, therefore, is true of the one, in this respect, must be true of the other.

While I know of no reason why this old traditional custom should be perpetuated among the Brethren, I think I can give some good reasons why it should not be. With some it is a matter of conscience, it is so with me, believing that Jesus meant what he said: "Take eat," that they should do so. No one believes he meant "Lay it on the table" because he does not even intimate such a thing.

I presume when the custom originated, of laying the bread on the table, until all had a piece broken to them, it was based upon the construction of I Cor. 11: 33. "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger let him eat at home."

The communion bread is not designed to satisfy hunger, and the text has no reference to it. But it does refer to the Lord's supper, which the brethren at

Corinth had so desecrated, by their manner of observance, in "every one taking before other," that it became their own supper and not the Lord's. And to restore it to its proper order and sanctity. Paul said, "When ye come together to eat, tarry one for another."

Young members of the church, who come to us from other denominations, and those who are not familiar with the custom of laying the bread on the table, at their first communion, frequently make, what it is to them, an embarrassing mistake, by eating the bread when it is broken to them as Jesus commanded. This can all be avoided by discarding this useless custom.

I believe I am the first minister in the Brethren church who broke away from this old custom and instructed the congregation to eat the bread when it was broken to them as our Lord commanded. And I hope it will not be long until this will be the practice of all our churches.

I have introduced this method, in all the churches that I have organized with the most satisfactory results, and shall continue to do so until it is proven to be wrong to do what Jesus commands.

Solely with a view to have the brethren give this subject more thought and to effect unanimity of practice among us, I have written this article. We should be so thoroughly scriptural in all our observances, as to be able to defend our practice whenever it is attacked from any source. But no man can successfully defend the custom of laying the communion bread upon the table until it is broken to all the members present. Suppose there were members enough present to fill all the tables twice, then what?

Elkhart, Ind.

OLD DOMINION.

E. B. SHAVER.

The EVANGELIST is an educator, an exponent of the principles of the Brethren church. It is supposed to define and maintain the Gospel truth as understood by the church. The latter has declared its principles, and at the first convention at Warsaw, Ind., a summary of our faith was again declared upon, upon which we all appear to have the same mind and judgment. These we believed were the saving and spiritualizing principles of the Gospel. "The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes, and keeping of them is great reward." Teach our people to live up to the statute of the Lord in all things, and they will grow spiritually and as they walk in the path of the just, will gather grace

and knowledge. Therefore, we of the East will say to our dear Editor, you have accepted the principles of truth as referred to, and we congratulate you in the noble defense you have made in behalf of the cause you have espoused. We would not invite "every phase of Christian religion" into our pulpits, but rather exhort the saints to be "sound in doctrine." "Watch ye, stand fast in the faith, quit you like men, be ye strong," so that not every wind of doctrine will be accepted as sound.

Our understanding of the Brethren church is, that we are congregational in government, universal in doctrine. Why then do some seek a "free rostrum," then a free pulpit, free congregation, and finally, "do as you please people." When all these "phases" are taught, then you can well anticipate party spirits and factions. Perhaps we have already walked far enough in the way of liberalism. It is well that we stand firm and unswerving to the plain teaching of Jesus now, before we lose our equilibrium "in the faith."

I am now home on a short vacation, and before my return to Hagerstown, Md., will join the old veterans of the Gospel army, of the counties of Shenandoah and Warren, in their reunion on the 24, and 25, inst., at Round Hill. We anticipate a good time. Saturday afternoon all the old and young soldiers will have a chance and time to give some words of praise and encouragement in the work. Our church in Hagerstown is growing slowly numerically, but surely they are advancing in the spiritual growth. We are surrounded by old established churches, who are well organized and good workers, while we are not yet two years old here. But our people know what they believe and why they believe it, and when we read the editorials of our church paper, with an occasional orthodox dot from our old Brother Brown, and the sound theology by J. Allen Miller, we take courage and press on, fearing no evil. May the Lord keep us faithful, and free us from a "free rostrum."

A PRESCRIPTION FOR SPRING FEVER.

Take a tablespoonful of common sense, add five grains of desire to be something more than a tramp when you leave school, four grains of regard for your mother and friends, two grains of gratitude to faithful officers and teachers, and a whole ounce of respect for yourself. Shake well before taking, then shake yourself well after, and if the cure is not complete you can have your money back. This is not a proprietary or patented medicine, but we shall soon expect to receive testimonials from grateful patients.